CHARITY AT HOME:

Our Parish and its Dependencies,

AN APPEAL

TO THE

CONGREGATION OF ST. LUKE'S CHURCH,

PHILADELPHIA,

FOR

WORKS OF BENEFICENCE AT THEIR OWN DOORS,

MADE ON

QUINQUAGESIMA SUNDAY, 1860,

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RECTOR.

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COLLECT FOR THE DAY.

O Lord, who hath taught us that all our doings without Charity are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift of Charity; the very bond of peace, and of all virtues; without which, whosoever liveth is counted dead before Thee; grant this for thine only Son Jesus Christ's sake.—*Amen.*

SERMON.

ECCLES. xi. 2.

"Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth."

THIS Book, called "Ecclesiastes,"—or the one who convoketh the people,—is believed by the Jews to have been written by Solomon in his advanced age, and to contain, therefore, the results of his ripest experience. The counsels of a man of eminent wisdom, recorded at the close of a long and eventful life, would, apart from the consideration of their inspired authority, be reckoned of great value among any people, and in any age of the world. How worthy are they, then, of the reverent regard of men who know and worship the God of the Bible, when it is remembered that these treasures of experience and reflection are the issues of a mind, enriched at the beginning with unsurpassed endowments, and divinely instructed to write for future generations whatever the providence and grace of God had taught him. The suggestions on practical religion which come to us from such a source, lose nothing of their power by

reason of their antiquity, or because they were given under the dispensation of the Law, instead of the Gospel, for the morality of both systems is the same. Any rule of godly or beneficent practice, which accords with the spirit of the Christian economy, is enforced, not weakened, by the fact that experience had taught wise men its propriety centuries before the Gospel was promulgated.

In the text, we have a precept of Solomon, respecting the duty of distributing to the needy of our abundance; and it is urged upon men, not simply on considerations of duty to the sovereign Lord and giver of all good, but upon motives of forecast, and self-interest, growing out of the changefulness of the world, and the treachery of its possessions. "Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth." "Seven," as we all know, was among the Hebrews, the number of completeness. It was registered in their most ancient History, as the period of the days in which the Great Creator "rested from all his work which he had made." It was the measure of their own Sabbaths, whether of days or weeks or years; it marked also the limit of their higher festivals, and in various ways, which the time would fail me to specify, was so linked with their worship as to convey to them, by every association, the idea of completeness: any number beyond it was the commencement of another sum. When the Wise Preacher, therefore, indited this word of counsel, "Give a portion to *seven*," it was as if he had

written, Go to the utmost limit,—whether of conscious ability, or rational claim, or seeming call of duty, or number of applicants in dispensing a portion of what God has put in your keeping. "Give to seven,"—and when you have done all that, in your fallible judgment, seems required of you, exclude not yet another demand upon your sympathy and aid, "also to eight,"—if it come commended by the manifestation of a need which you cannot gainsay, and there remain with you a supply from which a portion can be given! The spirit of the precept is,—transcend your own conceit of what you ought to do for the relief of your suffering or needy human brotherhood. And is there not a reason for this in the natural selfishness of the heart? Considering how regardful we are of our own comfort, how difficult it is for us, after the most careful attention to the claims of others, and the liveliest sympathy which can be awakened for wants or sorrows not our own, to get a full realization of need which we have never experienced, is there any danger that we shall err in being more beneficent, than the spirit of the second commandment will justify, "Thou shalt love thy neighbor as thyself"! Was ever man impoverished by what he administered in the fear of God, and under sense of religious duty, to relieve the actual wants, spiritual or bodily, of his fellow men? Doubtless, men in mercantile life, have been often ruined by generous efforts to sustain their associates, or friends, in crises of financial embarrassment,—but this they have done at the im-

pulse, not of religious, but of mere natural sympathy,—not to meet pressing want, but to sustain commercial credit! Doubtless, after reverse of fortune, brought about by the ceaseless fluctuations of trade, men have remembered amounts given by them in their day of prosperity for benevolent objects, which it would be convenient, could they repossess; but who ever heard of one that presumed to attribute his disasters to his Christian charities? Nay, what remembrance of former affluence can be more grateful to the heart of a man, now, by the providence of God, able to give only his sympathies to the suffering, than the recall of deeds of mercy wherewith he once cheered the desolate, and which are still stored up to enrich him in the Kingdom of Heaven? Which would he recover if he might, the Thousands that he has lavished on himself in the indulgence of his pride, or his appetite, or the Hundreds that he has returned to the Lord, in the spread of his Gospel, or in the sustenance and comfort of his poor? Which is the more cheering record on the tablets of memory, the luxury of personal ease and splendor and festivity, or the luxury of doing good? No soul that ever gave, in submission to an impulse of pity, or a sense of duty, is so shrivelled with avarice, as to settle these questions, against the law of beneficence, to favor the policy of selfishness!

It is not uncommon, when the calls of Christian charity multiply, for men to say in their hearts, if not with their lips, "I seem now to have enough

and to spare, but times are treacherous, riches are fleeting. I must forecast for gloomier times, and preclude, by reserve, the contingency of future wants." That very argument, Solomon's wisdom, enforced by the teaching also of the Divine Spirit, uses against the scheme of holding back present superfluity to ward off the chances of ulterior need. "Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth." And why does he say this? Because the force of every man's example is needed to establish the great doctrine of human brotherhood; because, in the vicissitudes of human life, it is for the good of all, that this mutual bond should be universally acknowledged; because the prosperous are, even in their time of affluence, dependent for many of their comforts on the labors and good-will of the poor; because he who is compassionate and open-handed in the days of his wealth, will find that even his fellow men do not forget it, in the hour of his necessity; because there is an overruling Providence which notes all the stages of a man's history, and gives every one to experience the truth of his assurance, "Godliness is profitable unto all things, having the promise of this life, and of that which is to come"; because Jesus, the Mediator of the New Covenant, and who is to be the final Judge of its issues, has left on record the promise, "Whosoever shall give to drink unto *one* of *these little ones*, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall *in no wise* lose his reward!" My Brethren, it

is not the loftiest motive which can be presented to the heart of man:—(gratitude to God, the universal giver,—love to Jesus, who spared not himself, but gave his life-blood to redeem us, were far nobler, and more worthy of our origin and destiny)—but Heaven deigns to plead with us, that it is man's true policy, his wisest and most prudential course, to deal bountifully with his needy brother,—to exercise the stewardship which the great Householder has committed to his hands, as one that must give account.

In the verse which succeeds to our text, the Preacher argues for the bounty of man to man from the prodigality of nature. "If the clouds be full of rain," he proceeds, "they empty themselves upon the earth;" the pomp of their magnificence, the lustre of their sun-lit vapors, they surrender to fructify the ground, and make glad the heart of man! The inanimate creatures of God, which thus fulfil his errands of beneficence, are monitors to intelligent, responsible, immortal man, that he is not, in his puny individuality, to be the dull absorbent of God's grace and goodness. Every receiver in God's universe is thereby ordained to be a giver. The chain of beneficence has no final link, to which all else are tributary. It descends from the throne of the Most High, compasses the realm of nature, and returns to it again.

Brethren, I am fully, sometimes (when I forget for a moment, in my keen sense of personal relations, my official bonds), painfully, sensible how often it

devolves on me, as the Minister of God, to plead with you for some work of piety, or mercy, in which the honor of our Lord, or the good of his ransomed ones is involved, and to draw out as I may the sympathies of your hearts, and the bounty of your hands. But we cannot forget that, in great cities, great treasures of material wealth are accumulated; great facilities for its acquisition are enjoyed,—great freedom of personal gratification in its expenditure is indulged. We cannot shut our eyes to the splendor of equipage, and dress, the dainty fare, the costly books and pictures, and statuary; the gems, and gold, which betray that there is no lack of means for the garniture of life, and so demonstrate that there is enough for its legitimate uses. We cannot ignore the presence, where myriads of men do congregate, of want and suffering and ignorance, brought by the providence of God into proximity with those whom the same providence has endowed with the ability of relieving it. We cannot forbear to feel, and to declare, the tremendous responsibilities under which they live, who plant themselves in such a metropolis as this, employ successfully its facilities for trade, revel in its personal, social, and literary luxuries, and stand face to face with its throngs of desolate, degraded, and uninstructed poor. Much as is achieved by our public and parochial charities for the relief of suffering humanity, and the religious culture of the masses —favorably as we compare with other communities in these tokens of a living faith, and a brotherly love, yet,

oh! how far short do we fall, of the standard of Christ, whose new commandment is, that men in the fellowship of the Gospel, love one another *as he has loved us*, with a devotion of self-sacrifice to the needy, the sorrowing, the lost, that knows no limitation! The stewardship of wealth (and every man is charged with it, who has more than his absolute needs require), what a fearful trust it is! Who could now carry up his accounts to the great Lord of the Household, and say, in the presence of all his servants, who have waited for its dispensation from his hands, "I have never withheld good from them to whom it was due, when it was in the power of mine hand to do it!"

But we must not forget, in the pursuit of these general considerations suggested by the text, that to present the local or home charities of this Parish was our special design, with a view to enlist for them a more lively interest, and to draw out the contribution of your prayers, your labors, and your alms, in a more generous and abundant support of them. And here let us pause a moment to consider what a church ought to be to the neighborhood in which it is reared. Not a cloister, into whose enclosure people from a distance shall come to shut themselves up for their own devotions and religious discipline, casting its cold shadow on those who pass by, and suggesting only thoughts of gloom, and mystery, and superstition; but a well-spring of blessing and refreshment, not only yielding to those who stoop to drink at the fountain, the water of which he who drinketh

shall never thirst, but overflowing in streams of mercy upon the desolate places beyond, inviting by its beneficence, "Ho every one that thirsteth, come ye to the waters!" A green spot it must be in the desert of sin and selfishness; a centre from which religious light, and kindly, ameliorating, Christianizing influences go forth; a source of practical good, which shall silence the gainsayers, or force them to confess with them of old—that notable benefits are done by them in Jesus' name, is manifest to all, and we cannot deny it!

But to proceed with the statement of our home charities. The first, in point of time, after the establishment of the church in 1840, and the opening of its Sunday-School, an institution which had then become an integral part of every parochial organization, was the Parish School—designed especially to combine with instruction in the ordinary branches of a plain English education, daily, careful, distinctive religious tuition. The plan proceeds upon the assumption that the instruction given in our public schools, useful and thorough as it may be, is not all that is needed, especially for those whose parents, for the most part, lack either the time or the ability to give them religious culture; not all that is needed to fit the rising generation to fill their spheres in life, or to prepare them for their destiny beyond. In the Parish School we are diligent to impart religious as well as secular truth; to educate the heart and hands as well as the head; to train up children as immortal beings, amenable for their motives no less than their doings,

living under the responsibilities of the Gospel, bound to Christ as well as to society; and required, for the conservation of their faith, for the honor of their Master, for the benefit of their fellow-beings, to recognize the Church of God, to wait on his Sanctuary, and to observe his Sacraments and Ordinances. Such lessons can be given in none other than a Parish School. I am persuaded that their importance will be realized more and more as the experiment of our civil and social economy developes its momentous results. The generation that succeeds us will have unlearned the monstrous folly on which we of this age are practicing—that a people can be qualified for self-government merely by the culture of the understanding, and that all the religion which is needful for the safety of society is to be found in the precepts of the Bible, without its doctrines, without its sanctions, without its visible institutions. I cannot pursue this interesting theme. Our school has been in operation for seventeen years. It has trained, in whole or in part, not less than one thousand, probably fifteen hundred children. It has now one hundred and forty-nine pupils, under three teachers, in as many separate apartments. The school attends the church on all the Holy days. Its classes are weekly catechized by my Assistant, and visited constantly by the Lady-managers. Pupils who can afford it, pay a dime a week for their tuition; others are received as charity scholars, supported out of the general contributions of the congregation, or on scholarships sustained by individual donations of five

dollars per year, and entitling the donor to designate the children who shall receive the benefit. In the past year there have been received in annual subscriptions and donations $310.50, in tuition money from pupils, $358.28. The expenses of the school have been $813.91: leaving a balance due the Treasurer of $144.23. For the first time in its history, the school has closed its annual account in debt. The occasion was unavoidable, and merely temporary. Supposing the present number of paying pupils to continue in attendance, and the contributors of last year to renew their gifts, the indebtedness will not increase from this day forward; and a small special offering from the friends and supporters of the school will set it free from its existing embarrassments. Of those who have been reared in this school, and are now abroad in the world, a Lady-manager, from whom I had asked statistics, writes: "It is rather difficult to give facts in connection with our former scholars, excepting that we constantly hear of them as living in families and giving great satisfaction to their employers. We also meet them in stores, and universally hear them spoken of as being particularly modest and obliging. Two of our former pupils have themselves become teachers, and very many of them are communicants of the Church." Surely, brethren, we cannot permit this first scion of our local charities, which has flourished and borne fruit for so many years, to languish or decline.

Our Dorcas Association, which conducts its proceedings, as I conceive, with great wisdom, was entrusted

last year with $494. It adopts the plan of employing the poor to make the garments for the poor, for which work they receive a pecuniary recompense. In the winter of last year, some sixty women received some employment from December to March, and were thus rescued, in part at least, from the degrading and demoralizing necessity of beggary. Seven hundred and eight garments were thus made; four hundred and fifty-three distributed to the poor of our own parish district, some given to the Mission churches of our section, and seventy-two were sold to or for the poor at the cost of material, thus saving others from the conscious shame and disgrace of receiving articles of value for which they pay no consideration. There's a precious moral in this scheme of helping the needy to help themselves—saving them from that loss of self-respect which reduces humanity to abject abandonment, and leaves it an easy prey to every bestial vice. The sum thus far contributed to this excellent charity in the present season, falls short of that which had been given in the previous year—about one-fifth of the whole amount; while the sales of garments made already exceed, I am glad to report, those of the whole preceding season by one-half.

The Missionary Sewing Circle of this Parish, which devotes itself to the supply of clothing to the families of poor Missionaries in this diocese, expended last year for materials $179, and sent out to as many families eight boxes of raiment, containing on an average one

hundred garments in each. The benefits of this charity are felt at home as well as abroad—in bringing the members of the flock into closer social relations, and under circumstances calculated to enliven their Christian sympathies, and to give them a deeper interest in the cause of Missions. The work is proceeding in the present season with undiminished resources and interest.

The "St. Luke's Church Home," for aged and desolate female communicants, is, in my regard, one of the most interesting as well as most incumbent charities which this people has undertaken to sustain. No man can read the 1st Epistle of Paul to Timothy, nor, indeed, the sixth chapter of the Book of the Acts, without being convinced that, from the time of the Pentecost throughout the Apostolic age, provision for the aged widows, who were widows indeed, was one of the established and acknowledged duties of the Church of Christ. The cost of such an institution is no more to be reckoned as conclusive against its maintenance, than the expense of educating his children, or succoring his decrepit parents, is to be pleaded by a man as the grouud of his discharge from such a domestic duty. It is the Lord's work to care for his disabled poor, and we must not shrink from it. Nothing is too costly to be done for Him who gave his blood for us. The rent of our Home, $250 per annum, is paid out of the alms received at the Holy Communion. The cost of sustaining the household expenses for the year ending March 1st, 1589, was $716. "Judging from comparison of the expenses thus far in the present year,"

writes the Manager from whom my statistics are obtained, "we shall not exceed that amount. The family has numbered twelve," she proceeds, "including the Matron and servant, making the average expense for each about $60; affairs have surely been prudently and judiciously administered. The bare statistics of our Home can be given in few words: but we can scarcely say enough when we speak of the comfort so cheaply rendered to the aged and feeble women gathered within its walls. Their food is simple and nourishing, their clothing plain and suitable, and their little ailments are promptly and kindly attended to. I think the peacefulness of their lives has had a marked effect upon their characters. If any be disposed to regard this at a distance as an expensive charity, let him warm his heart by a nearer view; then we are sure he will not grudge the money he contributes towards smoothing the last few descending steps of those who, in weariness and painfulness, have for so many years trodden the rugged pathway known only to the very poor. Is it not a blessed thing to let them taste a few drops of sweetness, see a few gleams of sunshine, enjoy a few hours of rest after the bitterness, and gloom, and disquiet of a long life of unremitting toil and pinching poverty? I am glad to be able to add that we shall, by the goodness of God, begin another year without indebtedness." Surely, brethren, there cannot many years elapse before we shall be gladdened with the intelligence that some departing saint of this household of faith, grateful for the bounty that has crowned his days,

and for the comforts of home and friends in declining age, has left, for the permanent endowment of this charity, a portion of his worldly estate, "a sacrifice and an offering unto God for a sweet-smelling savor." I commend the matter to your thoughtful consideration, and this humble home meantime to your continued care and generosity.

Of our Mission Chapel—the most recent, and perhaps the most effective, of our local charities—I had intended to speak at length, and with particular earnestness. It has been in partial operation for little more than a year. At present, its work is conducted in a hired room on Broad Street, near Fitzwater. It was instituted in reference to the spiritual wants of that large body of laboring population residing in the extreme southwestern district of this city. A committee of the Vestry of this church visited and examined the locality, and reported that an effort of the sort was needed in that neighborhood, and that it naturally devolved on this, as the nearest and ablest church, to commence the enterprise. It was out of the question to bring the spiritually destitute of that section into our own Sanctuary: first, because there is no room for their accommodation; again, because they are too distant to come, with their young and with their old; and further, because their condition in life renders them ashamed to enter our large and elegant churches, among the affluent, in their mean and uncomely apparel. Alas! what throngs of people in our city, who, in their native land, where the habits of society

are different, were diligent in their attendance at church, and even communicants at her altars, have here fallen into utter neglect of God and His ordinances; never entering His house; and seeking His ministers only for relief in their penury, and for the decent burial of their dead! Say you, that they alone are responsible for this declension? Replies any man, in the spirit of Cain: "Am I my brother's keeper?" God *will* require at the hands of the prosperous these children of toil whom his providence has brought into our midst, and whom our social institutions and habits of dress repel from His sanctuaries. It cannot be with impunity, here and hereafter, that we leave practical heathenism to flourish at our very doors, without an effort for its reclaim. Under the prompting of these and kindred thoughts, have we entered upon this missionary effort for our poor neighbors, once many of them brethren in the faith. With the sanction of the Vestry, and the co-operation of an active committee of laymen outside that body, we have brought it to your notice, and solicited your prayers and contributions. The blessing of them that were ready to perish rests on you for what you have done.

In September, 1858, the Hall of the Franklin Hose House, on Broad Street, near Fitzwater, was hired for the purposes of this Mission. The work was commenced by the gathering of a small Sunday-School. As the winter of that year drew on, an evening school for men and youths was opened on three nights of the week,

which was attended with very encouraging results. Large numbers of those who had passed the usual period of pupilage without acquiring a knowledge of the elementary and (in this country) indispensable branches of an English education, gladly availed themselves of the opportunity to repair this omission. They were gratuitously instructed by young gentlemen of our parish, who generously set apart one or more evenings in each week, through the entire season, for this benevolent work. The proceedings of the evening were always begun with prayer, and religious truth was communicated, from time to time, as opportunity served. The devotional and other sacred exercises were always listened to with reverent attention and most decorous behavior by all present. The appreciation in which the pupils of the night school held their advantages may be inferred from the fact that, at the close of the season, they presented to the Mission an elegant Bible for use at the Desk. A School for teaching little girls the use of the needle was also opened on every Saturday morning of each week, for two hours, by young ladies of the parish, who interspersed their manual exercises with oral religious instruction, and the practice of sacred song. This school, also, was attended by large numbers of children,—Romanists, and Protestants of all names, as well as Episcopalians. On the Sunday evenings, Divine service and a sermon have been had since the Mission was first commenced. The attendance has gradually but steadily increased. The responsive parts of the

worship, the chanting, and other psalmody, are conducted with a spirit and fulness of accord which it would be cheering to have imitated in the great congregation. A most interesting fact in the operation of this Mission is, that, being conducted in a plain, unpretending place, the poor of the neighborhood are found willing to attend in such habiliments as they have. In their faded and everyday garments, they assemble to worship God and listen to his Word. Thus we are reaching, through this agency, a class of the community otherwise unapproachable by the influences of the Gospel,—a class which would not venture to bring the meanness of their attire into contact with the rich and costly clothing worn by the affluent in their luxurious churches. In November of the past year an arrangement was happily effected with the Rev. Mr. Childs, our excellent Assistant, who, since July last, has officiated on Sunday evenings at the Chapel, to devote himself especially to this important branch of our parish work. Since he has thus enlisted in it, morning as well as night service has been maintained there, and about sixty families are enrolled as belonging to the congregation of the Mission Chapel. The minister in charge has already baptized fifty-four children. The place of meeting (not yet furnished with as many sittings as it will hold) is always respectably filled,—often to repletion. The Sunday-School gathered from the neighborhood, (and not transferred from the schools which have heretofore clustered at the parish church) now numbers 150 scholars. The staff

of teachers go from this church; but not enough are yet in service to meet the wants of the Mission. Surely this great congregation ought to furnish Christians enough, glowing with the love of Christ, and with earnest desire for the salvation of souls, to conduct efficiently this department of our Mission enterprise. Let it not be written of any of the Sunday-Schools connected with this church, which now, in all their branches, comprise nearly 900 pupils, "The young children ask bread, and no one breaketh it unto them." A Bible Class, composed of laboring men, some of them heads of families, gathers every Sunday at the Mission Chapel to receive instruction from a devoted Christian lady. Twenty-five attendants enjoy the advantages of this class. The Night School for men and half-grown boys is in operation again the present winter, and numbers sixty scholars. The Sewing School is also convened on every Saturday, and bestows its benefits on 150 children, cultivating industrious habits, giving them skill in an useful art, and replenishing their minds with Divine knowledge, and with sentiments, words, and melodies of devotion.

Surely, when we contemplate the various agencies of good which are at work in that Mission, and the avidity with which they are employed by the persons for whose benefit they have been put in action, when we consider the reflex influence of such benevolent effort as is there zealously and pleasurably put forth by the young and active members of our Church, to the furtherance of their own growth in grace, we cannot doubt that here

is another instance in which mercy "is twice blest. It blesses him that gives and him that takes." The question can no longer be esteemed an open one, Whether there was need of such a Mission in that locality, and we of St. Luke's the people to undertake the enterprise? FACTS already developed answer and rebuke every doubt.

I ought not to close without adverting to one other charity, which, although it is a branch of our Parish Sunday-School, yet, as it is a somewhat peculiar department, and maintained at special cost in an hired Hall, separate from the church, and still not associated with the chapel, may be fairly accounted worthy of distinct recognition. I refer to the Sunday-School for colored children. Some five years have elapsed since this department of the Sunday-School was established. It was first opened in a room in the basement of the church. It soon grew too numerous for the accommodations there afforded, but was continued there, cramped and uncomfortable, for two years. It is now conducted in the Native American Hall, in Lombard Street above Thirteenth. It numbers 150 pupils, under thirteen teachers, members of this Church. The improvement in the appearance and deportment of this school, as well as in intelligence and Christian knowledge, has been marked, and truly encouraging. No school is more orderly, docile and reverent than this; none sings with more spirit and propriety the Songs of Zion. I delight to see them in their clean and neat apparel, and with eager faces

listening to "the truth as it is in Jesus," as it falls from the lips of beloved disciples to whom it is my privilege to minister in holy things. It is a refreshing token that I have not altogether failed to make *known* the freeness of the gospel of Christ: it is a grateful spectacle to behold members of a parish which in worldly thrift and social position is unsurpassed, rejoicing to serve those whom the world casts out as unworthy,—doing what they can to impart the comforts of the Gospel to a crushed and down-trodden race, whose allotment in this land, present and prospective, assures nothing better than that they shall be "hewers of wood and drawers of water" to their dominant brethren.*

I cannot suppose that any member of this congregation would deliberately wish to suspend or extinguish any one of these charities. And yet they demand for their support constant supplies of money from some, constant bestowal of labor and time from others. We cannot do good without sacrifice: we cannot retain the blessings which we have—strange solecism!—without imparting of them to others. In a fallen world, afflicted with sin and its punishments, darkened with ignorance, the claims of the suffering and needy must be manifold. The counsel of Wisdom, human and divine, is, "Give a

* In the past year, members of this Congregation have contributed to meet the current expenses of the "Church Home for Children"—(an institution sustained by several Parishes)—the sum of $490.

portion to seven, and also to eight." When Christian men and women adopt, as the rule of proportion after which they will render back to the Lord of the increase He gives them, the tenth—which prevailed under the typical economy, and was sacredly observed by Jacob and Abraham, centuries before the Law was thundered from Sinai, there will be no lack of means to maintain and extend the Lord's worship, and to relieve his distressed people.

We sustain the ordinances of religion in this Sanctuary with all the sensible comforts which here attach to them,—the warmth, the cleanliness, the music,—at a cost of about $6000. The benefits and enjoyments of this expenditure enure to ourselves. It is not given away, but invested for our own behoof. Is it too much to ask that an equal amount shall be bestowed upon the neighborhood in which this watch-tower of Zion is reared? Ought there not to overflow from this fountain a gush of blessing as great as that which reposes in its bosom and glows under the light of Heaven? Stand we planted in the House of the Lord, endowed with "blessings of Heaven above, blessings of the deep that lieth under," and shall there not cluster on this Vine, fruits that shall abound to the glory of God and the refreshment of man?

May God help us, every one, by His enabling and inciting grace, to do our duty and fulfil his pleasure. Amen.

Lord, lead the way the Saviour went,
By lane and cell obscure,
And let love's treasures still be spent,
Like His, upon the Poor;
Like Him through scenes of deep distress,
Who bore the world's sad weight,
We, in their crowded loneliness,
Would seek the desolate.

For Thou hast placed us side by side,
In this wide world of ill,
And that thy followers may be tried,
The Poor are with us still.
Mean are all offerings we can make,
But Thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward.